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PLEA FOR A BETTER UNDERSTANDING

Intelligent Chinese are strongly opposed to anti-foreign and anti-Christian agitation in China and many Christian Chinese stand ready to sacrifice their lives for their faith and for the Christian missionaries, says the *Missionary Review of The World*. Recently Chu Chao-hsin, Chinese delegate to the League of Nations, announced receipt of a telegram from fifty-two commercial and industrial bodies in Shanghai voicing regret for the Nanking assault on foreigners and the destruction of their property. They urge patience and continued confidence in the Chinese people. Mr. Chu replied to the Shanghai organizations asking them to urge the Nationalist authorities to protect the foreigners and prevent a recurrence of the Nanking affair in other cities. He hoped they would insist by peaceful means upon a reorganization of the Shanghai municipality under Chinese control. He also issued an appeal to the world on behalf of China, asserting that in time she would work out her own salvation and do utmost justice to foreigners. "Peace and tranquillity can only be assured," he says, "when international good understanding and mutual confidence prevail."

TEMPERANCE MOVEMENTS ABROAD

In both Japan and Germany sentiment is growing in favor of stricter regulation of the liquor traffic. A bill has been introduced in the Japanese Diet this year which would raise the age for the legal selling of liquor from 21 to 25 years. It is expected that the bill will pass the lower house, but the action of the upper house is uncertain. Buddhist and Christian organizations are co-operating in the support of the bill. In Germany, the Reichstag Budget Committee has recently defeated a local option bill by the narrow margin of four out of 28 votes cast, according to Adolph E. Meyer in *Current History* for April. Prohibition propaganda in Germany has been largely carried on through the schools. There are many teachers' temperance societies and students' societies. About half the adherents of the German Youth Movement are pledged to temper-

ance in general. The Socialist and Communist parties are the strongest supporters of the dry program. The Nationalists and Democrats tend to oppose it, though they have not taken any definite stand. The Centrists are opposed to absolute prohibition but inclined to favor regulation of the use of alcohol. German women are "probably the most powerful political force in favor of a dry Germany," according to Mr. Meyer. The consumption of wine and beer in Germany is less now than in 1913 but is increasing. Local option bills have been considered in the Reichstag several times. Each one has been defeated by a rather narrow margin.

CHINA MAY CHANGE MISSIONARY METHODS

Christian mission work in China as a result of the revolution may have to undergo complete reorganization, reverting from modern institutionalism to the old-fashioned methods of personal work and evangelism. This was a prophecy voiced by Dr. George T. Scott of the Presbyterian Board of Missions in the first lecture of a series on foreign relations at the National School of the Y. W. C. A. Dr. Scott's subject was "Missions and International Relations." Although the Nationalist uprising in China has not reached a stage where it is possible to foresee the outcome, Dr. Scott offered his theory as a suggestion of what might happen should events so shape themselves. In his lecture he also expressed the belief that newspaper dispatches from China are sometimes showing the influence of partisans who desire to see intervention, and that many times they are not telling the whole story. Beside the tales of outrages at Nanking, he said, should be placed stories of the indignities and arrogance endured by the Chinese at the hands of foreigners. Dr. Eric North, secretary of the China Union University Office, who shared the first lecture period of the National School's foreign relations course with Dr. Scott, held the position that missionaries would make a great mistake to yield entirely to the Nationalists. It was unfortunate, he said, for a man to go through a period of intense nationalism when it is internationalism that is needed today.

AMERICANS AT UNIVERSITY OF MEXICO

Over 350 students from the United States are expected to enroll for the seventh session of the Summer School of the University of Mexico in Mexico City, July 7 to August 20. Since the summer school opened in 1921, over 1600 students from the United States have taken its courses in Spanish, Mexican history and archaeology, Mexican and Spanish Art, social and political problems of Mexico, Educational methods, and economics. The courses given at the summer school are intended primarily for American students desiring a better knowledge of the Spanish language and an understanding of Latin-American culture. The academic standing of the Summer School is recognized by Columbia University, Harvard, the University of California, and other universities in the United States, which accept certificates of credit from the School. Each year professors from the larger universities of Europe and the United States give courses to the summer school students; and such American educators as Dr. John Dewey of Columbia and Dr. Wallace Williams, Dean of the University of Missouri School of Journalism, were on the list of visiting professors for last year. The Summer School has been called "a laboratory for international friendship;" its promoters believe that it is an important influence for closer understanding between the United States and Mexico.

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One who insists upon being constantly ministered unto, and who finds all religion in what is done for him by his pastor or his church, soon will have no religion. It will die. It is only by ministering unto those who have real needs, that personal religion will find strength. And there is no other source of spiritual strength.

—GEORGE T. LIDDELL.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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A Barbaric Survival

A FEW weeks ago an eighteen year old lad in Virginia suffered paralysis through an automobile accident, as a result of which he was unable to breathe naturally. The necessary air could be forced through his lungs only by the regular movement of his arms, up and down, up and down. Friends and neighbors gave themselves unreservedly to this task. It was clearly recognized that there was no chance of saving the boy's life, yet moment by moment, hour after hour and day after day, the ready volunteers, working in relays, day and night, kept raising and lowering his arms. To have paused once would have meant the end—and they did not pause. Into the third week they labored, three hundred and seventy-eight hours in all, and when, finally, the boy had breathed for the last time, still they kept his arms moving until the doctor came and pronounced life gone. And all for the mere prolonging of an ebbing human life to the last possible breath.

What an impressive example of how instinctively and persistently do we cling to this intangible thing we call life! As some one expressed it the other day, it is not necessarily that we fear death but that we cleave to the life we now have. Life, with all its possibilities, is the greatest gift of God, and deep in the heart of man has he planted the instinct of its preservation. God-given, it is sacred and inviolable.

That touching drama enacted in a little Virginia town through dragging days and nerveless nights brought vividly to attention once more the presumption of the State in requiring human life as the extreme penalty for crime. What moral right has the State to step in between man and his Maker and take that which it did not give? Panic-stricken over a so-called crime wave, many people are urging as a stern corrective the more general infliction of the death penalty. As a result the whole question of capital punishment has again come before the public for consideration.

On this question Friends have an ancient testimony, but we have been too much inclined to hide it in a napkin. In so doing we have too nearly lost it. As George Fox would have put it, capital punishment strikes at our very life; that is, at the very heart of our conception of man and his relation to God. According to this conception, the heart of man is the human temple of the living God, and as such is sacred. To destroy that temple is to do infinitely more than to kill a physical man—it is to assume the fearful responsibility of destroying that inner and divine relationship which God himself has established. The assertion of a mere legal jurisdiction in the matter, on the part of the State, is wholly inadequate, failing the moral and spiritual right.

Briefly and inadequately stated, this is the fundamental argument against capital punishment from the Quaker viewpoint. It should keep us alive to the issue and ever ready to take our part in the effort to abolish this remnant of barbarity and savagery. There are many to join us in the crusade, who may not altogether have our central conception, but who sense the iniquity of capital punishment. Henry Ford Says: "It is wrong to kill a man—everybody agrees to that. It does no good to the man and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty...I don't see how any one can vote for capital punishment unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the State, through any citizen, to do the killing?"

While urging these fundamental objections to capital punishment, there are other considerations that weigh more heavily with many people and with which we should therefore be familiar. They may be said to lie in the field of policy and practice. Foremost among these is the argument that capital punishment is a preventive of murder. This is vigorously denied by those who have made a study of crime and its history. But we do not need the dictum of the experts on this point. Any good text on English history will give the information that unbelievably brutal punishments once prevailed in England, accompanied by most cruel and degrading spectacles. So late even as the early Nineteenth Century there were nearly two hundred offenses involving capital punishment. Yet the very barbarities and brutalities of the criminal code seemed to promote an orgy of crime which was unchecked until more humane penal procedure was introduced.

Instead of being a deterrent, capital punishment may act as an incentive to murder. It is proposed, for instance, to make kidnapping and a few other crimes aside from murder, punishable by death. It may readily be seen how lightly would the criminal hold human life, were the death penalty hanging over him in any case.

Moreover, it is undoubtedly true that capital punishment makes more difficult the conviction of the slayer. All the resources of legal procedure and technicalities are marshalled to prevent an adverse verdict if a life hangs in the balance. And in case of any appreciable doubt, a jury is very loath to return a verdict of guilty.

There is always the possibility of a miscarriage of justice in the judicial process. Mistakes have occurred in the past in the fixing of guilt and they will inevitably occur again. A striking example has recently been disclosed. Two years ago a Kentuckian was found guilty of the murder of a young woman and was sentenced to life

imprisonment. Recently the supposed victim was found to be alive. Had the death penalty been imposed there could have been no release of the man wrongly condemned. Yet in this case there had appeared to be no question of guilt, one woman having testified that she saw the accused man commit the deed! On the other hand, in the Sacco-Vanzetti case in Massachusetts, which has stirred and is stirring continents, there is not only a reasonable doubt of guilt, but a very general conviction that the two men condemned to die soon are innocent! But they are aliens and radicals and should die anyway, it is urged by some in clamoring for their execution. It has even been argued that a good hanging is desirable in a community every now and then on general principles!

This last inhuman sentiment is expressive of the brutalizing influence which this persistent relic of barbaric justice tends to exert on the public mind. Indeed it is not justice so much as vengeance that is served. Latent savage instincts are stirred as the instincts of flesh-eating animals are aroused at the smell or taste of blood. Only the other day the verdict of guilty in a New York trial

bringing the penalty of death to two wretched persons, a man and a woman, was greeted with cheers by the crowd. Who can say that such a system is for the good of society?

We are informed by *The Nation* that eight states have distinguished themselves by doing away with this barbarism: Michigan 1847; Rhode Island 1852; Wisconsin 1853; Kansas 1872; Maine 1887; Minnesota 1911; North and South Dakota, 1915; and that four states—Arizona, Missouri, Oregon and Washington—were formerly on the honor roll but reverted to savagery in the post-war "red" scare of 1919-1920. In spite of the aforementioned hue and cry for blood, the League for the Abolition of Capital Punishment is aggressively combating the popular hysteria with facts and reason. It is deeply significant that the leading figures in the League are well known penologists whose judgment is based on years of practical experience. Friends should certainly do everything in their power to help rid our country of this dark blot of surviving savagery.

Schweitzer—Friend of Man

BY R. P. STOUFFER

A BOY of Alsace, a day dreamer, hot-tempered, inattentive to his studies, hating literature, became in early life a doctor of philosophy, of medicine and of theology, an author of world-wide repute in the fields of music and ethics, the world's foremost exponent of Bach's music and finally a medical missionary in Africa. His name is Albert Schweitzer. His own story is told in his "Memories of Childhood and Youth," (George Allen and Unwin, Limited) an autobiography that evidently aims to reveal the inner secrets of the writer's character.

Schweitzer's theological writings made him one of the storm centres of the Christian world a dozen years ago, while to-day his life on behalf of the sufferers from the strange diseases of equatorial Africa makes him at once an enigma and a hero to many in Christendom.

No man quite succeeds in explaining himself and perhaps the story of Schweitzer will not satisfy everyone, but it is full of good story telling. After reciting a series of anecdotes which reveal the child Schweitzer as a person of democratic and humanitarian sentiment and of severely logical mind, the mature man goes on to sum up the early impressions which culminated in his view of his life, his great decision and his character. The story is unusual in its frankness and reveals the weak as well as the strong points of a remarkable person.

Scolded and punished by his father for trying to be democratic and friendly with the boys of his village, and despised and insulted by those boys for being "gentle born," Albert Schweitzer, one of the great men of our day, had a stormy time in childhood. One day on the way home from school, he had a wrestle with another lad who was bigger than he and was supposed to be stronger. Albert got him down and was holding him there, when the other lad snapped out, "Yes, if I got broth to eat twice a week, as you do, I should be as strong as you are."

This incident very strongly reminded Schweitzer that he was the minister's son and that in that country regarded as being "above" the "ordinary village boys." Dr. Schweitzer tells how it struck him at the time.

"I staggered home, overcome by this finish to our play," he writes. "George Nitschelm had, with cruel plainness, declared what I had already been obliged to feel on other occasions: the village

boys did not accept me as one of themselves. I was to them one who was better off than they were, the parson's son, a sprig of the gentry. The certainty of this caused much suffering, for I wanted to be exactly like them, and not a bit better off. The broth became nauseous to me. Whenever I saw it steaming on the table, I could hear George Nitschelm's voice."

The word "humanitarian" takes on form and body when applied to the right kind of man. Otherwise it is a long-winded circumlocution without much meaning for to-day. A striking example of a man whose humanity is making a mark on the world is Albert Schweitzer, lover of animals as a boy, friend of the suffering in youth, servant of humanity in his manhood, now a medical missionary to the least privileged portions of the human race.

How one so talented could think of leaving fame and fortune in Europe for toils and deprivations in Africa is something which may be more readily understood by humane people than by those who have never cultivated or shared such sentiments.

Dr. Schweitzer's return periodically to the continent is always the signal for a new questioning as to the secret of his character. His memories, recently published, furnish the first real clue to his life. Outstanding is the fact that he abhors the infliction of suffering on any of God's creation. He puts kindness on this religious basis and regards as religious victories all his struggles to overcome childish tendencies toward cruelty to animals.

As a lad Schweitzer resolved never to let himself become callous and never to be cruel for fear of being laughed at. Little wonder that one who could stick to such resolves finally became one of the world's greatest scientists, scholars and musicians while still young! His whole life story is a tribute to the strength of character which may come to anyone from steadfastly taking heed to the abuse and suffering of others.

Schweitzer's youthful fame quickly overleaped the valleys of his native Alsace. At 28 he was organist of the J. S. Bach Society of Paris and of the Orfeo Catala of Barcelona, and from that time on visited the European capitals to give recitals on the principal organs. He was graduated from the University of Strassburg a doctor of philosophy at the age of 23 and soon afterwards began issuing a series of works which have been translated into English, French, Dutch, Danish, Swedish and Finnish.

His was a deliberate life-plan and his studies, writings and recitals were essential to his preparation for his chosen career. At the age of 38 his long hopes were gratified by appointment to Africa to serve as a mission hospital doctor in "the tall grass" beside a west coast river near the equator. In spare time at his station he has completed important theological and philosophical writing and in 1921 was graduated from university for the third time, becoming a doctor of theology as well as of medicine and philosophy.

Dr. Schweitzer is married and has one daughter. His mother was trampled to death by horses in a fearful accident of the late war. He is now fifty-one years of age and at the height of an extraordinary career, one whose influence is extending around the world.

Admirably free from racial, nationalistic or sectarian prejudice, Dr. Schweitzer holds strong convictions on many subjects such as sport, cruelty to animals, church union, education and worship.

The Pastor and Religious Education

BY RALPH H. BORING

A MEETING is not commonly progressive in the field of Religious Education unless the pastor has the vision of its importance. Just why this should be the case in Friends meetings I am not quite clear, nevertheless it seems generally to be true and we speak to the situation as it exists.

The great objective in the ministry of every pastor is evangelism. Every phase of his work is gathered round this central theme as the constellations gather round the sun. The method of evangelism in recent years has been chiefly that of preaching and group gatherings. The Bible School has played a minor part, but it has been gradually increasing in importance until now it is coming to be regarded as the most effective method of child and youth evangelism. It saves the life of the child as well as the soul of the child. It not only makes him Christian but keeps him Christian. He makes the decision for Christ in the Bible School and as a regular member each step of his unfolding life is nourished according to his peculiar need.

Just how effective the Bible School is in taking the child into the Cradle Roll Department and gradually building him into the church with a splendid Christian character, an intelligent and reasonable faith in Christ, and a faithful worker, depends largely upon the personnel of the teachers and officers. No Bible School can rise higher than its officers and teachers. No child in the school can, without some outside influence, grow into a higher type of character and be more intelligent about his Bible, religion and church than his childhood teachers. As the boy is, so will the man be. It is not a matter of planting one day and reaping the next, such seed may likely be on stony ground. It is rather planting the seed in good soil during early childhood, cultivating through the season of growth and in due time the harvest comes. The child is not sinful—Jesus made him the symbol of the Kingdom of God. "Every child should grow up and never know himself to be other than a Christian."

We would exclude no form of evangelism that can be used effectively; all forms and methods converge in Jesus. It is a matter of selecting the method that promises to be most effective in molding Christian character and manning the church each succeeding generation with men of greater power and deeper devotion. We believe Religious Education is the method for our generation and the pastor is the key man in the application of it to his church and community. The Bible School is the only organization in Protestantism that is able to foster the work of Religious Education in any way comparable in effectiveness to that of the Roman Church. The term Sunday-school or Bible school is gradually giving way to a more comprehensive title,—the School of Religious Education or Christian Education. It means all that the Sunday-school has meant and much more. The school of Religious Education is in reality the Church school, and its program includes

every phase of the church work;—Sunday-school, Young People's Societies, Missionary Societies, Men's and Women's organizations, etc. In fact, the new emphasis on Religious Education in Protestantism has come with the realization that our constituency is frightfully ignorant in all things that pertain to our Bible, church and religion. An effort is being made to build up a system that will help to correlate the various phases of church work and direct them to the central objective of the church and link them up with active service. Just this evening I heard a lecturer say that there are fourteen million Protestant boys in America between the ages of fourteen and twenty and that only five per cent of them are connected in any way with the church. It is evident that our lack in Religious Education has something to do with that situation.

The history of religious education in the Protestant church is very interesting from its beginning but during the last ten years the development has been so significant that every pastor is compelled to keep informed. At present the various non-denominational organizations that have promoted Religious Education are being unified into the Interdenominational Council of Religious Education. There are difficulties still in the way but the ideal is clear that there must be an organized system in Protestant churches. The International Council is endeavoring to correlate and co-ordinate all other similar efforts and to link itself up with the State Councils of Religious Education and Denominational Boards. That correlation is now functioning in a way that may be very practical and immediate in helping pastors and meetings wherever they may be located. Most State Councils are now prepared to give suggestions and information, if not the services of a Secretary to help actually set up training schools, etc. Tell them your problem. It is not very prophetic to say that your greatest need is that of trained leadership. And just now that is their major emphasis.

The emphasis has shifted from the mass to the individual. From the Sunday-school Convention to the Institute and Training School. The greatest thing we can do for our local Sunday-school is to provide courses of study and schools in training for leadership. It possible it ought to be a Standard Training School for Christian Workers. Such a school is accredited by the International Council. The Ministerial Alliance of Central City has fostered two such schools and another is planned for next October.

In rural and village communities several churches may combine and have a training school, the faculty being made up of pastors of the county who are qualified, along with Denominational Secretaries of Religious Education, as they may be procured. One such school is being planned in our county. For such a school Denominational credit may be given but not by the International Council.

There are numerous ways that might be suggested—Vacation Schools, Courses in Training for Leadership with classes meeting on Sunday morning at the Sunday-school hour, or during the week, etc. This, most churches are doing now. It is the larger aspect, the development of the system of Religious Education, that we as pastors ought to be concerned with. The objective of every pastor, as stated at the beginning of this article, is evangelism. Our immediate need is a band of Christian workers with qualification added to devotion. They are our evangelists. We need to work together with them for a more thorough preparation for work in the church. Organized Religious Education is making this preparation increasingly possible for every pastor.

Central City, Nebraska.

Revelation

BY ELBERT RUSSELL

THE Parson told the story. He may have been the tourist who figures in it himself. Or he may have overheard a fellow-tourist in the gallery. I do know that he and Safed the Sage were globe-trotting about the same time. And I know also that both of them, in default of a real incident, can spin a yarn out of whole cloth to point a moral.

They were "doing" the art gallery in Dresden, the American and

his wife. She was awed and eager to drink in the beauty with which the rooms were crowded, but the schedule would not allow this. They could only glance at the exhibits as they passed hurriedly from room to room. He wanted merely to see the gallery's masterpiece and get on—just to be able to say that he had seen it. He felt that he already knew all that was important to know about it. He had seen many reproductions of it, had read about it in his Bædecker, had even heard a famous lecturer on art describe it.

As they walked on, he told his wife about it. It was quite simple, after all. Rafael had been given an order for an altar piece for the Dominican chapel of St. Sixtus at Piacenza: a madonna with adoring saints and a troop of angels after the conventional style, one of the saints to be St. Sixtus, of course. This much required no originality—it was specified with the order.

The technique was quite simple, too, the madonna standing and the two saints kneeling, one on each side, gave the effect of a triangle with the base at the bottom and the woman's face at the top angle. The artist simply carried out the idea in the lines of the kneeling figures and of the *bambino* and in the curtains parted like a tent door.

Genius is a simple thing, after all, he explained. Instead of painting the Virgin Mother sitting on a cloud, as a lot of those old artists did, Rafael pictured her coming down out of heaven, suggested by the clouds and angels in the upper background, and stepping through the half-opened curtains out on to the altar to meet her worshippers in the chapel. The adoring saints, St. Sixtus and St. Barbara, were just the representatives and intercessors for the congregation in the chapel.

It was a touch of genius though, to show Mary's skirt blown back as if from the swiftness of her coming, but perfectly natural, once you thought of it. So too, one must admit, were the cocky little cherubs at the bottom, as if leaning on the edge of the altar and looking back up at the coming madonna. Mighty cute, that; the kids always like to run ahead of a procession. Your eyes naturally follow theirs to see what they are looking at. Then all the lines of the picture carry your eyes upward, too. So does St. Sixtus' upturned adoring gaze, and you want to see what it is that St. Barbara is too humble to dare look at!

All the upward lines and looks converge on the faces of mother and child where they come to rest on—he was quoting the lecturer now—"the child's fateful eyes that seem already to foresee Golgotha and the haunting eyes of the mother that seem aware of a Presence hidden from the beholder."

After all, though, it was mainly a trick of proportion and pigment, he opined: to get the pupils the right size and set the lines of the eyes just so. Any artist might do it, if he wanted to and would study it. Only—he shrugged his shoulders with a newly acquired gesture—only today it is the fashion to paint millionaires' wives and chorus girls instead of saints and madonnas.

Here he glanced at his watch and consulted the guidebook.

"Yes, this is the room: 'Sistine Madonna Room, 10'; we'll just have time for—"

The words died on his lips in awed surprise at the hush of the room and the unexpected glory of color. His wife's hand tightened suddenly on his arm. She whispered: "Sh! God's here."

Duke University.

The Discovery of Sam

Rap! Rap! Rap!

The minister stirred uneasily. What new horror was to be added to the dream which had disturbed his rest?

Rap! Rap! Rap!

The minister opened his eyes—became vaguely conscious of a gray dawn. No one could be calling at such an hour!

Rap! Rap! Rap!

The minister sat bolt upright! What could it mean?

Cautiously he crept down the stairway and peeped through the

side light of the hall door and then, he knew! He threw open the door to receive the yellow slip—mechanically signed his name and closed the door. With trembling hands he tore open the telegram and read "Mother is gone."

Forty years the minister had spent developing the relationships of life and watching the development of these relationships. Standing by, sympathetic but composed, he had seen many writhe in agony as a cherished relationship was broken. He was called tenderhearted. The sympathetic tear often coursed down his cheek in such hours, but the minister was now grown and faced his own trials with firmness and resignation.

Suddenly a paroxysm of pain seized him, convulsing face and figure. He realized that he was sobbing. Into the warp and woof of life for forty years the delicate tints of a mother's love had been interwoven.

She was gone!

Why had they put it that way? Why use the words that conveyed the truth as a stunning blow. That was just the awful thing about it. "She was gone."

For years she had not visited the minister's home, but she was always there by the window in the boyhood home. When rare good fortune made it possible he could go to her and she was there. Space could not prevent interchange of loving messages; although the day had come, weeks before, with its first stroke and mother could no longer hold a pencil and form the words of love, but she was there. Every day the minister penned a brief message. Told of the happenings of the day; confided the aspirations of his heart. No reply could come but mother was there, and heard.

Now and again those, all too busy in her care, dropped hurried lines to the effect that mother was made happy by the messages.

Now she was gone!

No one to meet when time had passed and space was eliminated, and the minister breathed, "home."

No one to answer when he poured out his heart in confidence. No, there was no one to listen and to love.

The minister was on his knees crying, though without voice, "Father in Heaven, help!"

When he climbed the stairs again he was calm. He must tell the family and make plans.

Alone, a few hours later, the minister was thinking not of mother but of Sam. Strange that he should—there was no connection. Sam was an unbeliever whose name remained on the roll of the church members; Sam was a college graduate; but Sam had no work. He had come home to serve at menial tasks. Sam was a failure.

The minister was not guilty of judging by worldly standards. He had occasion to go to many, in hours of depression over similar conditions, and inspire in them new hope and confidence, to see in the church and the forces of righteousness the allies needed in life's grim battle.

Sam had treated the minister courteously but smiled sardonically when the question, "Why don't you come to church?" was put to him and replied, "There's *nobody there*."

In the light of his bitter experience the minister was able to see Sam in a new way. What if "nobody had been there," when he had called upon the only One who had the words of eternal life?

A great pity welled up in the heart of the minister. Sam must not be called "infidel," "grouch." Sam must be loved back to the vision of the Home where Somebody waits at the portal, where Somebody hears—and answers!

—A FRIENDS MINISTER.

White Lepers seem to suffer keenly from mental depression. Among white patients in the Transvaal settlement were two brothers, both young men of fine physical appearance and presenting no exterior indications of trouble. I have been told that leprosy is "not contagious but is transmissible," yet I have observed that whilst in many cases it has been transmitted where the most intimate relationships have existed there are other cases which seem to justify the belief that it can be communicated to others.—WILLIAM C. ALLEN.

Shall We Share Christ With Other Races?

BY B. WILLIS BEEDE

That foreign missions are passing through a crisis, no observer of modern events will gainsay. Wave after wave of criticism is being hurled at the whole missionary enterprise. There are those who say that the religions of the Orientals is good enough for them and there is no need to export Christianity. Others feel that science has so undermined the validity and authority of the Christian Gospel that the great commission has little if any binding and compelling power. Still others say that Christianity has had so little effect for good upon the people who have been under its influence that it is worse than useless to offer to share it with any one else. And there is some justification for such a statement. Witness the great war when Christian tore, gassed, and bayoneted Christian in the name and under the blessing of Christ and the Church. Witness the Nordic superiority complex of many Christians, the race hatreds, the lynchings, the economic exploitation of weaker peoples.

From abroad comes the charge that Christian missions are the advance agent of big business and bullying governments. All too many Chinese say that Missions are intricately bound up with unjust concessions, obnoxious treaties and special favors wrung from a people who have not had the military forces with which to oppose western aggressors. Sensitive Indians accuse the missionary of trying to hand down as a special favor a boon to a so called down-trodden and inferior people. They say that the missionary is a propagator of Western civilization at the expense of Eastern culture.

Some of these charges and many more which are made are well founded and others are not so easily supported. But the fact remains that many have lost their enthusiasm to present Christ and Christianity to others.

But there are those who realize even more keenly than ever before that the world needs the Christian message. And these same people realize that there is need for the placing of emphasis upon certain truths that have been often overlooked. It may not be out of place to enumerate some of these truths.

At the outset it should be stated that there is no Christian nation in the world. "All have sinned, and fall short of the glory of God," is true both of nations and individuals. We in America are subject to the same temptations and fall a prey to the same sins that beset the Chinese, Indian or the Latin American. Our justification for seeking to share Christ with others grows not out of a sense of

our own superiority to other peoples and races. It grows rather out of the fact that he has saved us from our sins, given us joy for sorrow, set us free from our burdens, substituted love for lust and greed and hate and warfare, and transformed our whole attitude toward life and lives. We are unworthy of this great boon and the sense of unworthiness united with the sense of gratitude and joy for our new-found way of life makes us feel that we want to share with other sinning, defeated, sorrowful, burdened, aspiring lives the boon which has been conferred upon us. We want to tell them of the Christ who is humanity's best Friend and only Saviour.

Friends are doing this very thing. And it is being done with a humble grace and loving charm. It has been the writer's good fortune to see in action on the field almost every Friend who is now under the care of the Foreign Mission Board. And as he thinks over the names, one by one, he cannot think of one who has a proud, haughty, better-than-thou attitude. All are mingling among their fellow men in a spirit of love, humility, gentleness, and sympathy. All confess with sorrow that they know from experience the terrific inroads that sin makes upon human life and institutions, and all confess with joy and thanksgiving to the presence of the Christ who has borne away their sin and made life worth the living.

In all of the fields where Friends labor, monthly meetings have been set up and American and native Friends work together in a spirit of tolerance, confidence and fellowship, "In honor preferring one another." In the schools both groups of Friends work together. Khalil Totah has just been appointed to succeed A. Willard Jones as Principal of the Boys School at Ram Allah. Montclair E. Hoffman has served most acceptably for some years as Headmaster of Happy Grove School in Jamaica. Maria Castillo has been in complete charge of the school at Matchuala, Mexico for years. In each of the five fields the native Christians have a large and increasing responsibility for handling funds, directing affairs and shaping policies both in the church and the school. He who has a desire to find evidence of a sense of Nordic superiority among Friends need waste very little time among the missionaries on the field.

The second thing that should be said is that Friends missionaries are not advance agents of big business and that they do not place their reliance upon western gunboats and bullets. So far as

the writer knows, no Friends missionary has been accused of being in league with big business or with policies of economic imperialism. In more than one instance Friends missionaries have served as a buffer between the native peoples and those who would exploit them.

During the Mexican revolution Friends quietly left the country and did not appeal to the home government for protection and aid. And in all the effort that has been made to untangle the property and church snarls which have grown out of the 1927 Constitution, Friends have sought to co-operate sympathetically with the Mexican Government.

Very recently Robert L. and Margaret T. Simkin have demonstrated their freedom from government connection and protection. When the situation at Shanghai became tense a similar situation developed in the interior. The missionaries at Chengtu were strongly advised by American and British Consuls to leave for the coast. Armed protection was offered to them. But the Simkins decided that it would be better for them to remain at their station and place their reliance upon the power of love and good will.

One other point should be mentioned. In every land are multitudes who are attracted by and drawn to Jesus Christ. Stripped of khaki, ecclesiastical vestments, creedal verbiage, meaningless denominationalism, Jesus Christ appeals powerfully to the Orient. E. Stanley Jones tells of an earnest Hindu to whom he addressed the old question, "What think ye of Christ?" The Hindu thoughtfully answered: "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field." "This is true of China," says Henry T. Hodgkin. "There is no one else who can hope to win and hold the affection and loyalty of all the people of China. China has had great men in the past and let us hope will have great leaders in the future. Yet no leader can stand beside Jesus of Nazareth. Among all the great men produced in all ages and all countries, he stands still the Unrivalled." Other missionaries and national leaders bear the same testimony. "I, if I be lifted up from the earth, will draw all men unto myself," is as true today as it was when Jesus moved among men and drew them to himself by his loving teaching and sacrifice.

Our task, then, should be to so lift him up before the world that he may draw men to his life and service. This we can do by following closely in his footsteps, by ordering our lives accordingly to his example and teachings, by giving of ourselves and our possessions—in fact, by letting him live in and with and through us. When peoples of all lands can see Christ in the lives of his followers, they will be attracted to him and will gladly accept his life and program.

The Yearly Meeting of Friends In Syria

American Friends Among the Visitors

The second annual gathering of Friends in Syria and Palestine was held at Ram Allah, April 15-17, 1927. The first session was opened at ten o'clock Friday morning in the meetinghouse with a period of devotion. The names of visiting Friends were then called and a hearty welcome was extended to them. They were as follows: Robert and F. Pearl Davidson, of West China; Absalom and Florabel Rosenberger, of California; Elihu Grant, of Haverford, Pa.; and Frank and Ada Hancock, of London. The delegates from Syria were Najib and Saliba Saad, Miriam Cortas, Amil Cortas, Rose Manasseh, Dorathy Manasseh, Nasro Khattar and Ethel Ecroyd.

Emil Cortas and Nicola Shahin acted as clerks, the former taking the place of Nejib Saad. Nasro Khattar and Khalil Totah were appointed to serve as a Findings Committee.

The meeting listened with great interest to a review by A. Edward Kelsey of Friends work in Ram Allah. It is worthy of note that Eli and Sybil Jones were released for religious service in Palestine just sixty years ago. The meeting was inspired by the account of the faith, courage and zeal of these two servants of Christ who left their home and faced the hardships and discomfort for the sake of the Master. That God blessed their labors is evidenced by the development of the mission from a small day-school to its present service of two prosperous boarding schools, village and evangelistic work.

Friends activities in the Lebanon were ably set forth by Miriam Cortas, Ethel Ecroyd and Rose Manasseh. Theophilus Waldemier's courage and faithfulness in beginning the work and converting an area supposed to have been the habitat of the "jinn" and "Ain-el-Salam" (fountain of peace) could not help but stir the admiration of all. The growth and extension of the work along evangelistic, medical and educational lines was made very clear. Unfortunately the splendid work which was rendered by the two boarding schools, hospital and meeting was interrupted by the outbreak and hostilities of the Great War. Through the aid of Dr. Dray the Syrian Friends, after the departure of their English colleagues, carried on relief work and religious service during the war. It was with great joy that the work was resumed after the cessation of hostilities. The medical Christian ministry of Dr. Taniós Manasseh was dwelt upon by Robert Davidson who is now spending some time in assisting the work at Brummana.

The meeting was united in sending a

letter to London and New England Yearly Meetings in connection with the sixtieth anniversary of the granting the minute for service to Eli and Sybil Jones.

In the afternoon F. Pearl and Robert Davidson pictured to us missionary work in West China. The harmony which existed between the various denominations was well brought out. It was gratifying to learn about the Szechwan Yearly Meeting of Friends and the progress the Chinese are making in assuming missionary responsibility. Our hearts were touched by the sufferings of Chinese Christians in the present political turmoil and Absalom Rosenberger and Rose Manasseh were asked to draft a letter of sympathy and encouragement to send to Friends in China in their hour of trial.

In the evening Khalil Totah spoke of the share being taken by the people of the Near East in religious, educational and political fields and urged the need of relieving the West of its burden of love which it has borne faithfully and long.

Saturday morning the meeting was singularly blest by a message from Elihu Grant on the opportunity of Friends in the Near East. This inspiring message was delivered with notable force and most effective English and received the appreciation it justly deserved. The core of his message was the release of pre-

MY PANSIES

BY STELLA V. CARVELL

Each small face is round and rosy,
All the day;
Little heads, in each tiny posy;
Gently sway.

Southern breezes softly whisper,
"Come and play;"
So all voices say together,
"Play today."

Bright, dear faces looking onward,
Till close of day;
Gay, sweet faces looking upward—
All today.

For, today, the sun, all brightly,
Shines again;
And each little face is sweeter
For the rain.

And so all the velvet petals,
In a face,
Join to make my garden brighter—
Full of grace.

Vassalboro, Maine.

Stella is the nine year old daughter of E. Mae Carvell who writes: Yesterday our little daughter came in from the garden and wrote on two scraps of paper the little poem I am enclosing. We are happy to share it with our readers.

sonality. He said that the absence of ecclesiastical baggage with Friends enables them to render such service. A discussion followed in which the establishment of Friends day-schools took the leading place.

Saturday afternoon the thoughts of the meeting were focussed on the subject of God's guidance and direction. It was brought home to us very clearly that we had to keep our eyes fixed on God in order to receive his guidance. This message which was delivered by Florabel and Absalom Rosenberger was appreciatively received. Frank Hancock closed the afternoon session with a very clear statement of the position of pacifists. He stressed the need for work now, in order to prevent future wars. He brought out the fact that although the Allies may have crushed militarism in Germany they gave it new life in their own countries.

On Sabbath morning, Robert Davidson and Najib Saad spoke acceptably and edifyingly at the meeting for worship. The last session of the Yearly Meeting took the form of a vesper service at the mission house led by Edward Kelsey. Elias Audi read the story of the Christ of the Andes. It was inspiring and impressive to hold the service with the hills of Moab, the Mount of Olives and the Holy City in full view of the worshippers.

The meeting adjourned with a feeling of gratitude to our Heavenly Father for his care and blessing. Throughout the meetings and social gatherings the spirit of fellowship was conspicuous. Without doubt much good is reaped from such friendly gatherings from time to time. It is our prayer that God may bless our efforts in the furtherance of his kingdom.

KHALIL A. TOTAH.

NASRI KHATTAR.

WORLD'S C. E. CONVENTION

Young Friends of the World, who are planning to attend the World's Christian Endeavor Convention in Cleveland July 2-7, 1927, are invited to be guests of Cleveland Young Friends. We are sure that it will be of mutual benefit, for Young Friends from all over the world to "get together" at this time. In order to thus bring them together, we are securing the dormitory of the Cleveland Bible Institute for housing purposes, which will be available at a nominal charge. Since the Bible Institute is centrally located in the city, it will be more convenient for delegates to use this dormitory than to be put in homes throughout the city, and more sociable than to be in hotels.

In order to aid the committee in making their plans, and that we may have some idea of the number of Friends coming, we would appreciate it if those coming would write in immediately for reservations. Address all communications to Miss Mable Lockwood, 1402 Discount Bldg., Cleveland, Ohio.

Activities of Young Friends

BY ELIZABETH MARSH

There are three distinct items of news and information that will be of interest to readers of THE AMERICAN FRIEND who are Young Friends, or who are interested in the activities of Young Friends. Each of them has been brought to the attention of many of you through letters from the office, but we wish to present them through the pages of this paper as well.

1. Friends school teachers prefer to teach in Friends schools or in Friendly communities, if possible, while Friendly communities usually welcome Friends teachers who can participate in the work of the local meeting. For a number of years the Young Friends Board has endeavored to serve as a clearing-house for persons desiring work and positions needing workers, frequently being able to put workers and positions together with satisfactory results. There are listed now on our files the names of some twenty teachers of various qualifications, wanting to find openings in Friends schools or where there is a Friends meeting so they may retain contact with the work of our church. One student would like to teach in a summer school. Several young people are seeking work for the summer months. A number of positions are listed, also. For instance, there is a call for someone who can serve as a pastor's assistant and do stenographic work; two housekeepers are wanted for a colored school in Alabama (this may interest some of the older "Young Friends"); several teachers positions are listed for which no one with the necessary preparation has applied; someone to serve as governess is wanted. We are interested chiefly in the work of teacher placement, but will be glad to learn of your desires for workers along other lines. You can help us greatly by keeping us informed of workers and possible openings.

2. Several months ago the Young Friends Board decided to undertake the task of publishing a series of studies suitable for use by High School age young people in study groups, or in connection with Christian Endeavor work. There has been a demand for such studies for several years. Six persons, or couples of persons, were chosen to prepare six lessons each on various topics, making a pamphlet of thirty-six lessons. Following are the subjects taken up in the six different studies:

1. Friends Principles.
2. War and Peace.
3. Stewardship.
4. The Negro in American Life.
5. Bible Study.
6. Missions Aboard.

The persons who have prepared these studies for us have given their services freely, and have devoted many hours of careful thought to the work. A generous contribution from an interested Friend has made possible the publication of a good sup-

ply of the studies. The combined efforts of all these Friends have resulted in a very pleasing and thoughtful presentation of the various topics, prepared in lesson form with teen age young people in mind. It had been our hope to have them ready for distribution in February, and many requests for sample copies or larger orders have come in, but for various reasons there has been delay in completing them. We are glad to report that these pamphlets are now ready, and can be secured at 25c each from the Young Friends Office, 101 South 8th Street, Richmond, Indiana.

3. Last, and of much importance, we would tell you a little of the plans for the General Annual Young Friends Conference. For the second year it is to be held on the campus of Penn College at Oskaloosa, Iowa. The dates are July 29 to August 7, inclusive. Some of the leaders who have definitely accepted invitations to serve as leaders during the ten days are Rufus M. Jones, of Haverford, Pennsylvania; W. O. Mendenhall, President of Friends University; O. W. Carrell, President of Nebraska Central College; William J. Reagan, Principal of Oakwood School; Ralph H. Boring, pastor of Friends church at Central City, Nebraska; George L. Collins, national secretary for the F. O. R.; O. Herschel Folger, pastor of Friends church at Wilmington, Ohio; Isabel Hartsuck, instructor at Oakwood School; Edwin Hanson, instructor in High School, North Loup, Nebraska. The plan for classes and daily schedule will be similar to that followed last year.

To many of you who read this, the words "Young Friends Conference" bring back vivid and happy memories of days when you experienced the ten days of fine fellowship in previous years; days when your interest in, and conception of, the work of the church was greatly increased; days when you felt a renewal of inspiration and enthusiasm for Christian living; when contacts were made with fine personalities that have made a lasting impression on your lives. To others of you, the mention of Penn College brings a vision of the lovely campus surrounding the spacious buildings just north of Oskaloosa. Do you remember what

THE CROP

BY J. LINDLEY SPICER

I planted a wicked thought;
It raised an ugly deed;
And a great crop of misery,
Sprang from that little seed.

I cherished thoughts, pure and sweet;
They blossomed in actions true,
And brought a harvest of happiness—
It will do the same for you.

New York City.

Hanns Gramm said in THE AMERICAN FRIEND in the issue for January 6: "When I left Penn College, I knew I was loaded with treasures which you had most generously showered upon me. But just how valuable and lasting they were, I can only say now, after I have made them my own and used them hard as chances offered themselves. The physical and spiritual surroundings of the Conference, the honesty of the leaders and the readiness of the young people to make the Conference a real and actual event of their lives, has greatly impressed me and has shown me the great chance which any of us has in regard to our young people."

Last summer there were representatives from nearly every part of American Quakerdom at the Conference. May we depend on you to help bring together another such group in July of this summer? Send in your name to the Young Friends office to be placed on the mailing list for literature which will be issued soon. Send in the names and addresses of friends you would like to have attend. Any questions you may have will be gladly answered. If you would like to join a caravan group and make the trip by car, send in your name and we may be able to put you in touch with others having similar desires. Plan that at least one delegate from your meeting be there.

ACTIVITIES OF FRIENDS AT WILMINGTON

The Friends in Wilmington worked out a progressive program for the Easter season. Evangelistic sermons were preached for some weeks preceding, special prayer services were held with Easter in mind, and decision was emphasized by the Bible School teachers. On that Sunday there was a union service held with all the members of the Bible School. Each one of the high school classes had a part in the program. The service was made a "forward step" service and there were decisions for Christ, renewals, indications of desire for membership, and expressions of determination to take a forward step along various lines of spiritual growth and Christian activity.

The house was packed for the service and almost as many attended the program in the afternoon when the choir of forty voices, augmented by many of the young people who had not previously been singing gave the cantata: "The Easter Message." It was directed by George D. Bauman, with Virginia Peelle as accompanist.

Another special service was held on Mothers' Day, when transportation was arranged for all the Home Department who could attend. Elizabeth Hadley, the superintendent of this department, read the Scripture lesson, Orianna Babb led in prayer, Ethel Hayes, past president of the Mothers' Club, told of the accomplishments of the mothers in Wilmington in an organized way, and Harriet Hiatt talked

on "The mother spirit." Virginia Peelle sang an appropriate solo and there was a mothers' day sermon.

The unusual Sunday evening services have continued. The college gospel team held two services, a Syrian, Mr. Shahla, gave a lecture on Palestine, Harriet Hiatt's class of high school juniors and seniors gave a program of talks and music, and President Jay and Supt. Probasco discussed the needs of Wilmington in its schools. A debate on the subject: "Resolved that the average church member of 1620 was a better Christian than the average church member of today," was given by J. Irving Peelle, Arthur L. Hunt, Charles E. Taylor, and Harry Vannorsdall. The meeting was host to the Boy Scouts one evening when over a hundred boys attended in a body and participated in the service, with an appropriate sermon following their program. The Wilberforce University male quartet gave a program of jubilees and spirituals to a capacity audience.

Wilmington Friends have joined in various community meetings, one with the Lord's Day Alliance, a Good Friday service, and the women in the Day of Prayer for Missions. Interracial relations were emphasized by an address by Lendell C. Ridley professor of Hebrew in Wilberforce, and by a return address by the pastor in the A. M. E. Church. Harold F. Bing brought the international emphasis.

A carefully planned series of socials have been held during the year under the leadership of Grace Miller. There was one for the younger, one for the older, two birthday groups, and one for all. In connection with one of these, one of the moving pictures put out by the Harmon Foundation as an experiment, was shown.

The Men's League put on a concert by the Raper M. E. Choir of Dayton, in which was an ex-Friend, Ada Greene. The League held their annual meetings for the daughters, for the sons, and recently closed the season with their annual meeting with the women as guests. The Ladies' Aid W. M. S., W. C. T. U., Ada Chapel, Bible School, and other groups are serving in a variety of ways.

The Wilmington meeting is reaching out into other communities through its representatives. Thurman Miller is lecturing all over the country, Clyde C. Watson, the Yearly Meeting Superintendent, is a member, Arthur S. Watson is preaching at Beech Grove, Wendell G. Farr at Fairview, Hugh J. Wright at Dover, the pastor has given six high school commencement addresses, and the numerous non-resident members have indicated in recent replies to a pastoral letter that service is being rendered in many communities.

The finance committee, under the leadership of Virginia Peelle, undertook to raise for the united budget eight hundred dollars more than the meeting's allotment. The year closed with this amount exceeded.

THE OAKER HOSTEL AT GENEVA

Opportunities Offered to Young Friends and Others Desiring to Promote Goodwill

Plans for the new Hostel in Geneva are shaping up nicely. The building is being made ready, the opportunities offered there are being advertised in several countries, and already one young Friend from America, Pauline Terrell, of Richmond, Indiana, has been accepted as a student there next winter.

The extracts from Edith J. Wilson's letter to English Friends present the plans very clearly. Alexander and Edith Wilson have offered their services as Wardens at the Hostel for a few months.

"It will be known to many that the Council for International Service and the American Friends Service Committee are about to open a Quaker Hostel in Geneva. This is to enable Friends to avail themselves of the special advantages offered by Geneva for the study of international questions. The University courses will not begin until October, but the Hostel fully expects to open its doors on July 1st. This is to enable Friends generally to become acquainted with the scheme and to allow intending students to participate in the international season. We trust that many will avail themselves of the opportunity. We appeal especially to the teaching profession. A summer holiday in Geneva can fruitfully combine duty with pleasure by attendance at one of the numerous holiday courses arranged by the University or other organizations. An occasional term's leave from school duty could be profitably spent at Geneva, and scholars could be advised to consider Geneva, either for a post graduate course or for a year's interval between school and business. Bertram Pickard has enlisted the sympathies of Professor Rappard, the Rector of the University, in the scheme, and likewise that of M. Mantoux, the director of the new Institute for Advanced International Studies to be opened in October.

"We are prepared to accommodate Friends during July, August and September, as far as our space allows, but preference will naturally be given to those who come for a course of study. Those passing through Geneva for a few days can generally be housed at the Pension La Feuillée, a few yards away from where they can share our life and fellowship. The Hostel stands on rising ground in the middle of what is called here a 'garden.' It would be a 'field' in England. Thus we are not exposed to the glare of the town streets or to the heat of the lakeside.

"Does it destroy a very pleasant picture to suggest that we require some pecuniary assistance before opening the Hostel? It

is anticipated that it will be entirely self-supporting when it becomes known, but there are several details that require attention from the English or American standpoint. For example, every drop of water required for cooking or household purposes has now to be specially boiled. We require a hot water installation and several other improvements. We are asking for £150 and any sum towards it would be welcome. The Hostel can accommodate ten or twelve students and further particulars can be given by the Council for International Service or by the American Friends Service Committee."

The A. F. S. C. is corresponding with three other young Friends who hope to spend all or part of next year at the Hostel, and we know that efforts are being made in England and other countries to secure the ten full term students.

RELIGION

BY AVERY WEAKE

God gave to me a precious jewel
And called it life;
He said, "Keep this within your heart
Through pain and strife."

So, deep within my inmost self
I hid the spark;
And oh, I knew the pains of hell—
And death and dark!

"Dear child," said God, "If you would live,
Cast jewel and life
And all you are into the tide
Of human strife."

At this, my soul arose in fear;
"Alas!" cried I,
"So shall I cast the jewel forth,
And nameless, die!"

Throughout the long dark night, I strove
With harbored fear,
Until, all powerless, I came
To feel Him near.

"Dear Lord," I cried, "I've lost my jewel,
Life has no worth;
Oh leave me, where there is no pain,
In cool, damp earth!"

But tenderly He lifted me
And bade me fight;
"For life, "He said, Is only death—
Death for the right."

And on that day I first knew life,
In all its worth;
There is no joy but strives to serve
All men on earth.
Albany, Oregon.

Many who think they are sure that they would like to live with God in heaven when they die, despise and reject him when he tries to enter their pleasures and business here.—RICHARD L. SWAIN.

In Our Mixing Bowl

To Be Flavored to Taste!

It would be pretty droll if China sent a gunboat up the Mississippi to a point opposite Herrin, Ill., to protect some hand-laundry in the vicinity.—*Detroit News*.

It is not required of every man and boy to be or do something great: most of us must content ourselves with taking small parts in the chorus, as far as possible without discord.—HENRY VAN DYKE.

An old man was being shown through the new home of a young couple and after surveying all the rooms of the house brusquely said: "There is nothing in here to show whether this house belongs to God or the devil." The old man evidently thought that a motto on the wall which read, "God bless our home," or "Christ is head of this house," would act like a benediction from heaven. In this the stern old counsellor was in error. But the question will not down, what is there in our homes to show that they really belong to God?—*N. C. Christian Advocate*.

SO SAY WE!

Mr. and Mrs. Fred Stone are exceedingly proud of their three lovely daughters.

An admirer of the comedian was talking about their family "back stage" a few days ago.

"Have you nothing but girls?" the man inquired.

"Nothing but girls?" replied Stone. "Why, man alive, we have *everything* but boys!"

—*Youngstown Telegram*.

Attempts to restrict the use of poison gas in warfare by international treaty are predestined to futility by the impossibility of including arbitrary regulations in a procedure which, by its very nature, must be without such regulations. War should not be confused with sport. In sport, ends are ignored for the sake of means. In war, means are ignored for the sake of the ends; and by this an international Hoyle prescribing means is inconceivable. Indeed, by its very declaration of war, a nation says that all rules are off, and that henceforth anything goes.—A. Y. JAMESON, JR., in *The Nation*.

I don't believe these people who say they have been married fifty years without a cross word.—REV. EDWARD NEEP.

ANANIAS NOT SO MANY

In the corner grocery store at Advance, N. C., one day a young farmer said that his colt had beaten the local train from Mocksville to town. Another essayed to boast about his own nag:

"Some time ago," said he, with an impressive air, "I was five miles from shelter when a storm came up. Jumping on my

horse I started for home on a gallop, and during the last two miles the roan raced the shower so fast that I didn't feel a drop of rain."

"Easy to account for that," put in a doubtful one; "maybe the storm wasn't close to you?"

"Wasn't close to me!" exclaimed the other. "Well, I should say it was! Only 20 yards behind me was my dog, and he had to swim all the way."

War is foolish and destructive. If the same energy were turned toward the arts of peace and industry this world could be a fine place for all manner of people and there would be no such thing as poverty. You can assure the world that Krupp steel works will never again be used in the service of the god of war.—BARON GEORGE KRUPP, now a student at Harvard.

Religion, not booze, is what a sick man needs. A Bible is a far better stimulant than a bottle. Faith heals where bourbon fails. Whatever may happen to us as a result of the Volstead Act, I am convinced that the next generation in the United States will be better off for that piece of legislation. Alcohol has no place in medicine.

—DR. WILLIAM J. MAYO.

SPRING CLEANING

"Yes, clean yer house an' clean yer shed,

An' clean yer barn in every part;

But brush the cobwebs from yer head,

An' sweep the snowbanks from yer heart.

Yes, when spring cleanin' comes aroun'

Bring forth the duster and the broom,

But rake your foggy notions down,

An' sweep yer dusty soul of gloom."

The church of my dreams: a church adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as affirms, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working church; a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its own times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God.—DR. JOHN M. MOORE of the Federal Council.

Dr. George A. Gordon recalls a sermon of his in which he said he "was inclined to think that Christians were sometimes among the most foolish people that the Almighty ever made." The mother of the family who heard it, in repeating at the dinner table "this wild utterance of the minister" was greeted with the outcry from her son, a boy of tender years, "Mother, dear, that was most untactful of Dr. Gordon; there might have been a Christian in the congregation!"—*The Christian Register*.

A Quaker's advice to his son on his wedding day: "When thee went acourting, I told thee to keep thy eyes wide open; now that thee is married, I tell thee to keep them half shut."

NEW MEETINGHOUSE DEDICATED

The dedication services for the opening of the new Springfield, North Carolina, Memorial meetinghouse, which has just been completed at the cost of approximately \$50,000, and which is located a short distance from High Point-Asheboro highway and about one-half mile from the High Point city limits, were held Sunday under ideal weather conditions. A crowd estimated at close to one thousand gathered in the meetinghouse during the day to hear the dedication services and to see the splendid structure dedicated. May 1, was chosen for this occasion because it marked the 137th anniversary of the foundation of the Springfield meeting for worship, and friends of this church from all over the country side came to take part in establishing this living memorial.

The meeting for worship held in the morning was featured by a sermon by Samuel Haworth, professor of religious education at Guilford College. Professor Haworth in his message urged the present and future generations not to lose sight of the methods of worship which their forefathers used. Although he believed that our ancestors may have been mistaken in their attitude that beautiful places for worship were not to be desired, he stated that the present generation is slipping away from the ability to worship regardless of their surroundings, and that we are more dependent on outward conditions than were our forefathers.

Dr. Elbert Russell, of Duke university, made the chief address of the afternoon. He emphasized the fact that this occasion was made possible only by the spiritual courage and determination of our ancestors and if the work that they started is to be carried on it must be done in the same spirit in which it was started, one of faith and love. He contributed the remarkable success of the early Quaker settlers who labored during the Civil War and after it was over, to a living religious faith, and urged that this faith remain vital and working. "We live in a world which has seen the folly of war but has found no

better way." If the people were to try the Quaker way for ten years and find it to fail they would quit and try to find a better, but we have been trying the method of war and bloodshed for over 10,000 years but have failed to find a method for solving the problems caused by war, yet many of authorities refuse to try any other. We need a spirit of brotherhood," declared Dr. Russell.

Probably the most interesting article of the day was the paper read by John C. Thomas, the only survivor of the original members of the Baltimore Association of Friends, and who took such an active part in helping the Springfield meeting during the days of suffering following the Civil War.

During the afternoon service John J. Blair, Chairman of the building committee, gave a few words of appreciation from his committee for the splendid way in which the Friends of Springfield contributed to the cause. He called attention to the fact that not one brick of the old church had been touched but that it had been left in remembrance to those who had gone before.

TO THOMAS J. BATTEY

(on his 85th Birthday)

Jan. 25, 1927.

Beyond the Scripture-metred years

Has he attained, whom here we greet;
Whose pilgrimage on earth endears
To all, who gather at his feet.

As Moses in the wilderness,

Not seeing way in trackless sand,
But trusting higher power to bless,
So has he led, "with staff in hand,"

A myriad host—some doubting all

That life seemed here and now to show;
Some braving what might e'er befall;
Some plodding onward, dull and slow.

These has he marshalled through the years,

Nor lost them when no longer seen;
But his, no pilgrimage of tears
No vain Crusade to end in spleen.

For over seeming desert waste,

He ever viewed a Promised Land,
Where life was more than futile haste,
And men would know and understand.

No round of routine was the end

To which his varied duties turned;
He strove those thoughts to shape and bend
That brightly over Nature burned;

Those beacons, that are leading far,

Making a fairy-land our earth;
That question every flower, or star,
And span the world with vocal girth.

No longer are we Egypt bound,

Slaves of the power we hardly know;
But through life's wilderness have found
A Promised Land where honies flow.

I TALKED with the president of a bank recently. Pencil, paper, figures and accuracy are not strangers to him. He practices and encourages systematic and proportionate giving. Being well acquainted with the membership of his church our friend has made the following conservative calculation:

The bread winners earn \$200,000 per year. If all were tithers \$20,000 would result. Half of this paid into the church would provide \$10,000 and leave \$10,000 for other benevolences. The present local budget of this church is less than \$5,000. Why is church finance difficult?

A CONCRETE CASE

In the same city another church was in need of a pastor. A call was extended to a successful minister in a larger city. He inquired what method of finance the church practiced. He was informed that numerous ways were used other than direct and systematic giving of money. He replied that the salary they offered was quite satisfactory but that he was not interested. He preferred the direct business-like method of paying money weekly and in proportion to one's income. The church was sure it could never succeed with such a plan but agreed to give it a trial if he would become their minister.

The congregation experimented faithfully. The overdue bills were soon paid, the treasury swelled, the pastor's salary was increased and *THEN* ways and means for using the surplus money wisely were worked out prayerfully.

If this church can do it, why can not we? We can!

E. T. H.

All honor then our "Moses" here,
Our "Joshuas" who smite and hew,
Types of the force that casts out fear
And makes the commonplace as new.

And in a higher sense has led,
This pilgrim-captain, "staff in hand,"
For by his counsel comforted,
We view another "Promised Land."

Roll back from mountain, crag and tower,
The mists that clog our mortal sight;
And at the sunset's solemn hour,
We glimpse yet more than nearing night.

Say, rather, sky is tenser grown;
Thin, mid the clouds that gather there,
Until there seems upheaved a throne,
Thronged with its bright-winged spirits fair.

So to this Pisgah-day we come,
Thankful for journeys long or dark,
If so the cloudy pillar dumb,
Or fiery column's blazing mark,

Has never left us—though the sand
Might weary feet, and thirst o'er-
power—
Have we not reached a Promised Land?
Is not To-day a heavenly dower?

CHAS. H. BATTEY.

Providence, R. I.

There do remain dispersed in the soil of human nature divers seeds of goodness, of benignity, of ingenuity, which being cherished, excited, and quickened by good culture, do by common experience thrust out flowers very lovely, and yield fruits very pleasant of virtue and goodness.—LYDIA MARIA CHILD.

QUAKERDOM • AT • LARGE

J. Aubrey Kramien, a product of Pacific and Earlham Colleges, who for many years has been General Secretary of the Huntington, Indiana, Y. M. C. A., has recently headed up a campaign for a new building in that city, to cost \$225,000.

Clarence G. McClean, formerly of our Foreign Mission staff in Cuba, who for the past few years has occupied the position of Professor of Spanish on the Faculty of Pacific College, has accepted an appointment to the Whittier College Faculty.

Alonzo E. Cloud, pastor at Leesburg, Ohio, Friends Meeting called at the Friends Central Offices, May 9, with his wife and daughter, on their way to Greensfork, Indiana, to visit his parents and celebrate the birthday anniversary of his father, Jonathan Cloud, who has attained the age of eighty years. It is also the birthday anniversary of their daughter Thelma who accompanied them.

The publishers are reporting a big sale of Rufus M. Jones' new book, "The Faith and Practice of the Quakers," of which very flattering reviews have been appearing, both in this country and abroad. The book, which is being so heartily received by the public generally, should appeal particularly to Friends as a volume indispensable to their Quaker book shelves. Orders will be welcomed by the Friends Book and Supply House, Richmond, Indiana. The price of the book is two dollars.

Josephus Daniels, Secretary of the Navy under President Wilson, and veteran editor and publisher of the Raleigh, North Carolina, *Observer*, has accepted the invitation to deliver the Commencement address at Earlham College on June 13. Mrs. Daniels was a Friend by birth and was a cousin of Professor David W. Dennis, so long associated with Earlham. Because of this background and personal relationship the Daniels are looking forward eagerly to visiting the College. The Baccalaureate address on June 12 will be given by Dr. C. C. Morrison, editor of the *Christian Century*.

The vote of the Haverford College Students' Association in favor of arbitration in the present situation with Mexico was forwarded to President Coolidge along with the results of similar polls at sixty-three other colleges and universities belonging to the National Students' Federation of America. Of sixty-eight colleges which replied to the questionnaire sent out last month to 250 institutions, sixty-one of these, representing approximately 97,980 students, were in favor of arbitration; three colleges, representing about 3,500 students, opposed arbitration, and four reported that they took

no vote. The polls were taken either through student government organizations, student councils, special groups or clubs. The Haverford vote taken April 11, which was unanimous, was preceded by an address on the subject by Dr. Rayner W. Kelsey in collection and the publication of a summary of the situation in the *Haverford News*.

Thomas J. Battey of Providence, Rhode Island, celebrated his eighty-fifth birthday, January 25, at which occasion his son Charles H. read the poem of tribute which appears on another page of this issue. He has been teacher of Science so long in Moses Brown School that one is inclined to believe him the Dean of Quaker teachers. His renewed youth is a source of general remark, and his weighty utterances in meeting ought surely to render the comparison to Moses not so strained as might be expected from a casual glance at the facts of the case.

Gerald K. Hibbert writing in *The Friend* (London), under the title "What Do We Stand For," reviews Rufus M. Jones' new Book, "The Faith and Practice of the Quakers." "We are keenly discussing," he says, "What we as Friends stand for; there is much restlessness and speculation in the air, and we miss the old accustomed calm. To all so circumstanced, the new book of Rufus M. Jones will come as a heaven-sent blessing, as indeed it is. No other man in the world could have written it. It is so sane, so tolerant, so clear, so simple, so deep. I do not know when I have read a book that has given me such a sense of liberty and enlargedness, or such a conviction that the Quaker way of life is on the right lines and tending in the right direction. The volume is one of a series edited by Dr. Jacks, entitled *The Faiths: Varieties of Christian Expression*, and if the other volumes are equally good, it will indeed be a helpful series."

The only English daily newspaper published in Osaka, Japan, reported on March 18: Dr. Inazo Nitobe, former Deputy Secretary-General of the League of Nations, who returned home from Europe by the liner "Katwi Maru" on Wednesday morning said, in an interview, that the International Economic Conference, to be held in Geneva, May 4, would be more interesting than the proposed naval disarmament conference, as many economic problems, including customs tariff, tax, currency, and traffic, would be discussed at the conference. "The conference is a diplomatic conference in a broad sense," continued Dr. Nitobe, "and Japan should submit several new problems, to say nothing of her immigra-

tion question, which is no doubt an important economic question for Japan." Dr. Nitobe added that he would reside in Kyoto for some time, and write a modern history of Japan there, at the request of Mr. Fisher, former British Minister of Education.

A delightful luncheon for James C. Taber in honor of his eightieth birthday was given, May 1, at the Friends Church, Central City, Nebraska, according to the *Central City Nonpareil*. While he had not spent many years in this city, his home having been in Colorado and South Dakota, yet he had been with his daughter and her husband, Mr. and Mrs. H. A. Forman, at different times during their former residence at Central City, now of Columbus. James Taber has always been identified with the work of Nebraska Yearly Meeting and of Nebraska Central College in both of which he has taken an active interest. His long-time friends in this connection were guests on this occasion. The bounteous luncheon was served in the church basement. The young and elderly friends matched texts for partners at the table, following which a very pleasant toast program was enjoyed with talks by the various guests on reminiscences and experiences of fifty years ago. President O. W. Carrell served as toastmaster. Everyone enjoyed the happy occasion and extended the sincere wish that the guest of honor might have many happy returns of the day.

A large audience in the Central M. E. Church of Richmond greeted Rufus M. Jones Thursday night of last week, when he spoke on the "Present Situation in China." The Ministerial Association of the city learning that he would attend the Board meetings of the Five Years Meeting arranged for a union service at which many prominent citizens were present and interested persons from nearby meetings. Rufus Jones gave first-hand information of conditions as he found them in the Orient last winter, and pointed out some of the causes that produced the mental state from which had come the recent disturbances. Five revolutions were in progress leading to China's new day: economic, literary, scientific, from agricultural to industrial life, from patriarchal discipline to modern freedom of the individual, and religion as they have known it has dropped out. The great awakening had created an unprecedented opportunity to present Christ and his way of life, and the door was wide open for leaders with a spiritual message. They did not want a theology but a personal experience of God, and those who are dedicated to Christ and know how to love men are heartily welcomed.

At Earlham College chapel, Friday morning, Rufus M. Jones spoke of his visit to India, graphically described Mahatma Gandhi and called him the greatest living man who was making the biggest contribution toward a new world order of any man in the world today. Putting him in a class with Gautama Buddha, Jesus Christ and Francis of Assisi, he reviewed his life in an attempt to estimate what this great soul had accomplished for his generation. Contrasting him with General Smuts, whom he called the second greatest living man, he related how Gandhi won out in the great clash of color in South Africa after a struggle of twenty years. He was a fine illustration of the second mile type of dedication, the most dynamic specimen of humanity on our planet today. The spiritual forces of love and of truth were finding their highest peak in this little man of India. Several visitors shared with the students this informing and entertaining address with its powerful challenge to share that sacrificial suffering which transforms the ego complex and develops the highest form of heroism expressed in wholehearted love and infinite patience.

AARON H. LANE

Aaron H. Lane, a beloved member and elder of Poughkeepsie Monthly Meeting, was called to higher service, Third Month 1st, 1927. He was born in the town of North Castle, Westchester County, New York, in 1848; the son of David H. and Eliza (Haight) Lane, and was a birthright member with Friends. In 1868 he married Mary Lewis Cocks. She and their three sons, William T., John I., and David F., survive him.

For many years Aaron Lane lived at Port Chester, New York. Though separated from close connection with Friends, he retained his membership and for several years found an open door for Christian work as superintendent of a Sunday School in another church. The pastor of that church, now far advanced in age, paid a warm tribute to the memory of his friend and co-worker at Aaron Lane's funeral.

In 1903 he moved to Poughkeepsie in the interests of the successful business which he and his sons carried on to the time of his death. From this time Poughkeepsie Meeting had a large share of his heart and service. He also served the Yearly Meeting on many boards and committees and was clerk of the Permanent Board from 1917 to 1920.

Shortly before the Oakwood School was moved to Poughkeepsie, he became much interested in its work and welfare. He was an active worker in all the efforts to find the present location and secure the necessary buildings for the accommodation of the school. He became president of the Board of Managers in the year 1919, and remained in that office until his death. He gave to the work of the school the full measure of his interest and enthusiasm; Oakwood was his adopted child; it became the crowning inter-

est and was a fitting climax of his long and useful life. John G. Lane, an uncle of Aaron Lane's, in his will which bequeathed to Oakwood its largest single contribution to the endowment fund, expressed his hope that the Lord "would raise up some especially qualified for such a field of labor." Aaron Lane was among these. No matter was too trivial to claim his attention; he gave money, time and thoughtful interest in a lavish and sacrificial spirit.

Both pupils and teachers came to know him in his frequent, though hurried visits to the school. His enthusiasm, his quick step, his keen observation, his pleasant word and kindly appreciation, his care for the comfort of all concerned with the school,—all these gave him a very real place in the school life.

An outstanding feature of his character was his sensitiveness to the changes in his environment. Vibrant as the magnetic needle, when jarred by external forces, like

Belleville Friends Dedicate



In the year 1925, Clinton L. Nellis, pastor of Mill Creek Friends Church, was invited to become acting pastor of the United Brethren Church of Belleville, Kansas, in connection with his work as pastor at Mill Creek. This arrangement was suggested by Bern and Edna Johnston and proved a happy one for all, resulting in a spiritual revival among United Brethren and Friends in the city.

Following this year of ministry, the Friends families, members of Mill Creek Monthly Meeting living in Belleville, had a growing concern to have a meeting of their own denomination. After consideration of various plans, the attention of George Bond, the Quarterly Meeting Superintendent was secured in September, 1926. He with the cooperation of the following Friends and their families: Bern and Edna Johnston, Orville and Minnie McCarty, and Dan and Gladys Bellinger, located and purchased the building they now occupy.

The Lord having now proven to them that his blessing and approval was upon this new venture, accordingly asked for the cooperation of the Yearly Meeting Superintendent and together they called and secured Francis

M. and Ada R. Jones to begin the work as pastors. On November 21, the first meeting for worship was held under the conscious presence of the Lord. Rapid progress was made in the organization, and on February 9, 1927, Pleasant View Quarterly Meeting duly established what is now Belleville Monthly Meeting of Friends.

On May 8, following two days of splendid Quarterly Meeting sessions, the church building purchased indirectly from the Catholics in September 1926, was dedicated to the glory and service of God. M. F. Swafford, Superintendent of Kansas Yearly Meeting, preached the dedicatory sermon, and raised the finance of \$665.00 which was soon subscribed by the members and their friends of the city and Quarterly Meeting. All are rejoicing over this as the group is small and all indebtedness is now cared for.

Luther Dillon, President of the Evangelistic and Church Extension Board, preached on Sunday morning, and T. Clio Brown, pastor at Walnut Creek Church, on Sunday evening, with appropriate and forceful messages. Clinton L. Nellis, now pastor at Tonganoxie, was also one of the speakers with a timely message. God's conscious presence and blessing was upon all services.

the needle, too, he remained true to the main attraction of his life, to do the will of the Father.

His going was briefly heralded. Though not in his usual strength, he drove his car to his place of business the day before his departure. To adopt the words of another:

Brief was the twilight as he passed
"From light to dark, from dark to light."

(The above is a copy of a minute passed by Poughkeepsie, New York, Monthly Meeting of Friends, and by direction of the meeting was forwarded for publication.—Editor.)

NEWS OF OUR MEETINGS

Mothers' Day was observed at the Friends Meeting in Leesburg, Ohio. Beginning with the closing exercises of the Bible School the service continued throughout the period for morning worship thus securing the attendance of the entire school. An effort had been made to make it a real family day and many babies were present from the Cradle Roll and a few mothers from the Home Department. The exercises included a welcome for mothers and babies, songs for Mothers' Day, a chalk talk on the influence of the home on all departments of Bible School and church, and a talk by the pastor, Alonzo E. Cloud.

The Sunday-school at Williamsburg, Indiana, is having a splendid attendance. There is a fine interest manifested and new scholars are finding their places in the classes. Mothers' Day was observed following the Sunday School hour with a short program. A large number were present to enjoy the program which consisted of instrumental and vocal music, readings, exercises and a short appropriate talk by the pastor, Clinton M. Pearson. Blain Williams is Sunday-school superintendent. The sessions of New Garden Quarterly Meeting will be held at Williamsburg Saturday, May 28, at 10:30 a. m. Ministry and Oversight meeting at 9:30. There will also be services Sunday afternoon the 29th.

Hiawatha Quarterly Meeting was held at Bethel near Grant, Nebraska, April 30, with a goodly number present, and all enjoyed the high spiritual tide of the meeting, many giving expression to special blessing received. Theodore Foxworthy, Yearly Meeting Superintendent, was present and his practical messages were uplifting to all. At the Sunday morning meeting one person publicly accepted Christ. Plans were discussed for church extension work in the Quarterly Meeting. The financial reports were good with practically all obligations met and some money on hand.

Zeb Grigg of Cherryville recently held a series of meetings at Oak Hill Friends church, High Point, N. C., when the spiritual life of the members was greatly re-

vived. Cora Lee Norman is completing her fourth year as an efficient and spiritual leader.

Mooreland Friends Meeting held a Mothers' Day service at 10:30, May 8, with a record attendance, the oldest mother present was eighty-two, and the youngest was thirty-one years old. The right hand of fellowship was extended to six new members. An encouraging feature is that the children are staying for worship. The evening service was held in remembrance of the "Dads," and the oldest one present was past eighty. An offering was taken and turned to the Henry County Red Cross for flood sufferers. Eleven names have been added to the membership records since April first this year.

ACTIVITIES AT LYNN

At the approach of Easter the Lynn, Mass. meeting opened a meeting on Wednesday evening for the study of the "Ways that Lead to Salvation and Service." Chas. N. Replogle, the Field Secretary for the Yearly Meeting led the meetings and his plans brought the young Friends of the meeting into active participation, as one by one they took their turn in leading, just in their own way. The teaching was very plain and to the point and resulted in ten members being added to the church. This class was given a welcome on Easter morning. The front of the meetinghouse was well filled with flowers and at the close of the service the class came forward and stood in line before the platform with the Elders and Overseers at the end of the line. In a very impressive talk they were admonished to fill the tasks for which the spirit had called them.

The evening service was given over to the Bible School and the Young People gave the biblical drama, "The Rock," to a crowded house. It was so well received that a call to render it again at the meeting in Lawrence, Mass. was readily accepted. The rendition was splendid there also. Mae Replogle accompanied them and gave the Prologue. The play was coached by Etta MacLean and Ernest Bliss.

The rising tide of interest in the Lynn meeting is a great satisfaction to all who know of the work here. The spiritual quickening has every evidence of permanence. The young people have

NEW ENGLAND YEARLY MEETING

The Yearly Meeting of Friends for New England will be held at Moses Brown School, Providence, R. I., from Sixth Month 24th to 29th.

The rates are as follows: table board will be \$1.50 a day; rooms from \$1.20 to \$2.50 a day, according to size and location.

Will those desiring accommodations please address EDITH L. BUFFUM, Moses Brown School, Providence, Rhode Island?

caught a vision of their Master in some degree, and are using every faculty to interest their community in the things of the Lord.

One of the activities of the young people was the holding of a Calendar Supper where over one hundred guests listened to an able address and illustrated talk on a cross-country trip to California, by auto. The speaker was superintendent of schools of Weymouth, Mass., Parker T. Pearson, who was introduced by the pastor Mae Replogle. The tables were represented as follows: January, Mary Mader "Snowball and Fir tree; February, Louise Richardson, Valentine; March, Corrine Chase, St. Patrick's Day; April, Madeline Anderson, Easter; May, Louise Neal, May Day; June, Helen L. Hazeltine, Roses; July, Carol Thomson, Fourth of July; August, Sarah M. Hazeltine, Children's Beach Scene; September, Florence B. Aldrich, Autumn Leaves; October, Phyllis Foster, Halloween; November, Miss Mary Lane, Thanksgiving Day; December, Ethel H. Simson, Christmas. The committee in charge comprised Herman Lawrence, Bertha Simson, Etta S. MacLean, Thomas Allen.

A LIMIT TO TOBACCO RESISTANCE

BY WILL H. BROWN

When any objectionable substance is taken into the body it begins to throw it off, where possible, and to build up a resistance. The Narcotic Education Association of Los Angeles, in a leaflet on this subject, says that although one to two grains of morphine is a fatal dose to a person unaccustomed to the drug, ten grains daily is common for an addict, many taking twenty, and some fifty grains per day. There are instances on record where some have taken more than one hundred grains daily.

The tobacco habit acts in the same manner. What would kill a non-user of the weed, is taken by many habituated addicts with no noticeable serious effects, but all the time it is getting in its deadly work, just the same. There comes a time, if the victim persists, when the body can build up no further resistance. Then the end comes. The heart ceases to beat. The victim is dead.

The time to stop is before one begins. It is better to live to a good old age, and to live free, than to be a slave to a habit that keeps calling for more and more, in an accumulative enslaving effect, like some force drawing a traveler on in a pathway that leads but to a steep precipice over which he must plunge to certain death.

As the body builds up resistance to nicotine as long as possible, so does the brain. Some smokers, who have become writers, have labored under the delusion that smoking has made them more keen, mentally, only to learn later on that when a certain limit has been reached, smoking

has had just the opposite effect; that then the more they smoked, the less active seemed the brain. This one fact has driven some thoughtful writers to entirely give up the smoking habit.

Oakland, Calif.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 29, 1927

Lesson Text, Acts 5:27-35, 38-42.

27. *They.* The Temple guard under the orders of the high priest. The apostles had been arrested the day before, but had escaped from prison and gone back to the temple to preach in the morning. The members of the Sanhedrin, at a specially called meeting to try them, were surprised to find that they were not in jail. Caiaphas, the same high priest, was president of the Sanhedrin.

28. *This name.* The high priest would not even pronounce the name. *Blood upon us.* At Christ's trial the people shouted, "His blood be upon us and our children," now they are afraid the crowds will stir the people to avenge the death of Jesus and punish those who had condemned him.

29. *Obey God.* The Jews thought God spoke through the Law and Rabbis, Peter and the apostles claimed that He spoke directly to men. It was a hard problem for the judges, as it is for courts today.

30-33. This speech of Peter's was bold, direct, and incriminating. It cut them to the heart—literally, "were sawn asunder." It is not to be wondered at, when charged with the murder of God's messenger, the denial of the Messiah, called the enemies of God, and told that the Holy Spirit was not for them, who considered themselves the elect.

34. *Gamaliel.* The great teacher of Paul, and the leading Rabbi of his day. His character, argument and coolness, gave weight to his words.

35-37. Doubtless the Sanhedrin had dealt with such cases before. Although he was not likely in sympathy with the apostles, his advice was sound.

38. *Refrain.* Gamaliel was the great enemy to the Sadducees, who were most stirred up, and they did not worry him. He likely admired the courage of the apostles and was fair enough to admit it.

39. *Against God.* God is alone omnipotent and his plans will eventually prevail.

40. *Agreed.* This one cool-headed man led all the rest. They were ready by this time for any fairly dignified way out. *Beat them.* Probably thirty-nine strokes each for failing to obey the order against preaching. *Charged them.* As the apostles were observed through it all, it looks doubtful that the Sanhedrin expected them to obey.

41, 42. Having stood so close to death, they might have rejoiced over their escape. But the hour for worship was close and this was of more importance in their minds. Do you wonder that they were such powerful preachers?

WHY CALLED HERETICS?

Generally speaking people take religion rather lightly. The germ is ever present, but easily satisfied. It is something tacked on the outside—laws, doctrines, dogmas; or a sentimental emotionalism that tickles only the surface of the deep capacity for religious experience. Many of us can fool ourselves more easily than we can fool others. We

MAPLE SYRUP

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settle down as being Christians when only a beginning is made. We substitute certain religious beliefs and feelings for that strength and heroism which comes only with intimate acquaintance with Jesus. Contrast these two statements—Says Erasmus, "I will be loyal to truth so far as the times will permit." Says Luther, "Here I take my stand, God help me." Because of limp, half-hearted Christianity, great souls have been first called heretics, then saints. The crowd was with Nero and against Paul. But today we name our boys Paul and our dogs Nero. "Blessed are you when men revile you and persecute you and say all manner of evil against you falsely, for so persecuted they the prophets which were before you." The day of persecution is by no means over. Can you endure persecution?

RALPH H. BORING.

Central City, Nebraska.

DEATHS

FARLOW—At her home near Sophia, North Carolina, April 13, 1927, Delphina A., daughter of Samuel and Nancy Farlow, in her 81st year. In early life the duties of home fell heavily upon her occasioned by the death of her mother. An invalid father and several younger brothers and sisters were her constant care. Active in church work, a lifelong member of Marlboro Friends Meeting, she was Sunday-school teacher, monthly meeting clerk, an overseer and for many years an elder. The church and community will miss an esteemed member. Of her six brothers and five sisters, the following survive: Mary Jane Pearson, Indianola, Iowa; Margaret Ellis, Des Moines, Iowa; Ellen Ridge, Sophia, N. C.; Rodema Longwith, Torrington, Wyoming; Sewell Farlow, South Dakota; Jabez Farlow, Des Moines, Iowa; and Monroe Farlow of Danville, Va., whom she took as a five-year-old boy and reared to manhood.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard E. Farr, Clerk, 6024 Dakin St. Telephone Kildare 6872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Debit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Stoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mett, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snaveley, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

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LEDBETTER—At Greensboro, North Carolina, April 6, 1927, following a long period of patient suffering as an invalid and eight years of total blindness, Cordelia Ledbetter, an esteemed member of Ashboro Street Meeting. She had served in many useful capacities before her enforced retirement and was always cheerful, a real benediction to friends who knew her best.

Post—At the home of his sister-in-law, Henrietta H. Bedell, 28 Harrison Street, Poughkeepsie, New York, May 12, 1927, Edmund L. Post, of Quaker Hill, Dutchess County, New York, aged 75 years.

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